

ARTICLES¹⁶ TO BE ENQUIRED OF,

within the Arch-Deaconrie of
Essex, by the Church-
wardens and Side-men in
every Parish.

And Presentment to be made thereof,
to the Arch-deacon.

With peculiar answer to every Article.

Given, ~~Anno Dom.~~ 1639.



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1639.



The Tenor of the Oath ministred to the Church-wardens and Side-men.

Yee shall diligently and faithfully enquire of all offences committed, or defaults made within the Parish contrarie to these Articles given you in charge, or other Ecclesiasticall Lawes and the same you shall present to the Arch-deacon of *Essex*; or his Officiall, together with all and every such person as hath committed such offence, or made such default or which are vehemently suspected or otherwise defamed for the same: Wherein you shall deale uprightly and faithfully, neither for affection hope of reward or gaine, or for feare of displeasure, sparing to present any of what quality or degrees soever, nor for malice, hatred, or ill will, presenting any contrary to the truth. So helpe you God and the holy Contentts of this Booke.

God save the King.

614;08



Articles to be enquired of within the Arch- Deaconry of Essex, for this present yeare of our Lord God.

1639.

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Articles concerning the Clergie.



Whether hath the Minister of the Church
read the Constitutions set forth by the
late Kings Majestie, once every yeare, vpon
some Sundayes or Holidaies in the
afternoone before Divine Service?

2 Whether doth the Minister vs to
pray for the King and Queenes Majestie,
King Charles and Queen Mary, Prince
Charles, with the rest of the Royall Pro-
geny, giving vnto him such stile and title

of Supreme Governor over all causes, and over all persons, aswell
Ecclesiasticall as Temporall, as by Law are due vnto him, exhorting
their Parishioners to yeld him obedience according to the same: and
also in their said Sermons, doe pray for all Arch-bishops, Bishops, and
all other Ecclesiasticall persons (according to the 55 Canon?)

3 Whether is the prescript forme of Divine Service constantly vsed
by the Minister vpon Sundayes, Holidaies, and their Eues, Wednes-
dayes, and Fridaye, according to the Booke of Common Prayer? And
whether doth the Minister duly obserue all the Orderrs, Rites, and
Ceremonies prescribed in the said Booke of Common Prayer, aswell
in reading publike Prayers, the Letanies, and also in ministering the
Sacraments, in such manier and forme wearing the Surplice, as by
the Booke of Common prayer by Law established is injoyned?

4 Whether doth the Minister administer the holy Communion so
often, and at such times, as that every Parishioner may receive the

same at least thrice in euery yéere, whereof once at Easter, as b y the Booke of common Prayer is appointed. And whether doth the Minister receue the same himselfe on every day that he administreth it to others, kneeling at the same, and administreth it to none but such as doe kneele at the receving thereof, and whether doth he rehearse the words of consecration according to the Booke, at euery time that the Bread or Wine is new brought in, in such manner and forme, as by the Proviso of the 21. Canon is directed, or wherein is he faulty? And whether is warning giuen by him before-hand for the Communion, as the 22. Canon requireth?

5 Whether doth the Minister cause the whole number of Communicants in his Parish to come vp unto the Rasle, and vsing vnto each particular person the whole forme of words prescribed in the Booke of Common prayer, doth he deliver the holy Sacrament vnto them reverently kneeling on their knees, or wherein hath he neglected?

6 Whether hath the Minister, admitted any notorious offenders, or Schismatickes to the Communion, contrary to the 26. and 27. Constitutions, without satisfaction by due course of Law forsooyned them, or rejected any from the Communion who were not by publike presentment, or other open scandall infamous and defected of some notorious crime, by common fame published in the Parish?

7 Whether doth the Minister, together with the Church-wardens and Questmen, take diligent heed and care, that not onely all and ebery of your owne Parishioners doe receue thrice in euery yeare, as aforesaid: but also, that no Strangers of any other Parish doe forsake their owne Minister and Parish to receive with you, contrary to the 28. Canon?

8 Whether doth the Minister vse to signe Children with the signe of the Crosse, when they are Baptized, according to the Booke of common Prayer, and the 20. Canon: and doth he never sayle to vse the signe of the Crosse? And whether he hath deferred, or wilfully refuseth to Baptize any Infant in his Parish being in danger, having beene duely informed of the weaknesse thereof? And whether the Child hath dyed by his default without Baptisme, contrary to the 68. and 69. Canons?

9 Whether is the Minister continually resident with you upon his Benefice: or for how long time hath he beeene absent, and whether is he resident for the most part, and what other Benefice hath hee?

10 Whether doth the Preacher, use that and onely that succinct forme of Prayer before all Sermons, Lectures, and Homilies, prescribed in the 55. Canon?

11 Whether is the Minister of the church a Preacher allowed: if yea, by whom: if no, whether doth he procure Sermons to be preached among you once in every Moneth, by such as are lawfully licenced, according to the 46. Canon, or doth contribute toward a licenced Preacher, if his living will beare it?

12 Whether hath the Minister another Benefice: and whether doth he supply his absence by a Curate, that is sufficiently licensed to preach in that cure of his, whereon he himselfe is not resident: or otherwise in case he doth not find a preaching Minister there, by reason of the smalnesse shereof, whether doth he preach at both his Benefices himselfe, according to the 47. Canon?

13 Whether is the Curate licenced to officiate there in your parish and by what authority: whether doth the Minister or Curate serue more cures then one, contrary to the 48. Canon? If yea, what other Cure doth he also serue?

14 If the Minister be not licenced to Preach, as before said, whether doth he take vpon him to expound the Scriptures, either in his owne Cure or else where, contrary to the 49. Canon: or doth he only reade distinctly (without glossing or adding) the Homilies published by authority?

15 Whether haue you caused every strange Preacher, to subscribe his name, together with the day when he preached, and by whom he was licenced: And whether haue any preached in your Church, not being in habit according to the 74. Canon?

16 Whether doth the Lecturer, and Preacher reade Divine Service, and minister the Sacraments in his owne person twice every yere, observing all the Ceremonies in the Booke of Common prayer established, according to the 56. Canon?

17 Whether doth the Minister weare the Surplice whilst he is reading the publike Prayers, and administering the Sacraments, and doth he never omit it, and if he be any Graduate, whether then doth he also weare vpon his Surplice, during the time aforesaid, a hood as by the Ordens of his Universitie is agreeable to his degree, according to the 58. Canon?

18 Whether doth the Minister every Sunday and Holiday before

Evening Prayer for halfe an houre and more, examine and instruct the youth and ignorant persons of his Parish, in the tenne Commandments, the Articles of Belife, and the Lords Prayer, as also in the Catechisme last set forth in the Booke of common prayer, whereby the Children of the Parish may be prepared to Confirmation, according to the 59. Canon:

19 Whether hath the Minister without Lycence from the Arch-bishop, the Bishop of the Diocesse, or his Chanceller, or Commissarie, or from the Arch-deacon or his Officiall, solemnized marriage betwixt any parties, the Banes not being three severall Sundayes or Holidates first published in time of Divine Service, or in the severall Churches or Chappells of their severall abode, according to the Booke of common Prayer, and the 62. Canon: and also betwixt the hours of Eight and Twelue in the forenoon, contrary to the 102. Canon?

20 Whether hath the Minister, since the last Canon, solemnized any Marriage betwixt any persons, being vnder the Age of 21. yeeres, although the Banes be thrice asked, before such times as the Parents have made knowne vnto him their consent thereunto, contrary to the 99. and 100. Canons: And whether hath he married any of another Diocesse, and who are they, and by what authority, and when?

21 Whether doth the Minister, vpon Sundayes at Morning prayer after the Sermon or Homily declare vnto the Parishioners what holidayes and Fasting dayes are appointed to be kept the Weeks following, according to the 64. Canon, whereby they may be put in mind to prepare themselves accordingly, and to repaire to the Church to publike Prayer?

22 Whether doth the Minister, in the Rogation dayes, vse the perambulation of the Circuit of the Parish, and in the same perambulation move the people to gve thankes to God, for his benefits, vsing such Psalmes, Prayers, and Homilies, as are to that end set forth?

23 Whether doth any man (being neither Priest nor Deacon) reade Common prayer openly in your Church or Chappell, or administer the Sacrament of Baptisme, or solemnize Matrimony, or take vpon him to practise any other Ministeriall duty in the Church, then that is prescribed to be executed particularly by such as are either Priests or Deacons, and what is his name that so doth?

24 Whether doth the Minister every syze Moneths denounce in his

his Parish, all such of his Parish, as doe persevere in the sentence of Excommunication, not seeking to be absolved: and whether hath he admitted any person Excommunicate into the Church, without a certificate of his absolution from the Ordinary, or other competent Judge vnder his Seale, according to the Canons: or doth he wittingly and willingly keepe company with such as are Excommunicate?

25 Whether doth the Minister, being a Preacher endeavour and labour diligently, with mildnesse and temperance to conferre with, and thereby to reclaine the Recusants in his Parish from their errours, if there be any such there being: and whether is he painfull in visitation of the sick?

26 Whether is the Rector, Vicar, Lecturer, or Curate, too much frequent, or over conversant with, or a favourer of Recusants, whereby he may be suspected not to be sincere in Religion?

27 Whether hath the Minister, or any other taken vpon him the place of a Priest, and Baptized Children (vaille in case of necessity) solemnized marriage, churched any Woman, or administered the holy Communion in any private house or houses: if yea, then where, whom and how often hath he so offended in any of the premises?

28 Whether hath the Minister, or any other, exercised any publike or private Facts or Prophesies, not approved and established by Law, or publike authority?

29 Whether hath the Minister, or any other person or persons within your Parish, met in any private house or other place, to preach there, or to use any other forme of Divine Service then is appointed in the Booke of common Prayer, or hold private Conventicles contrary to the 73. Canon? If yea, then you shall present them all, and every of them?

30 Whether doth the Minister use such decency and comeliness in his apparell, as by the 74. Constitution is enjoyned him, as well at home, as when he goeth abroad?

31 Whether doe you know in your Parish, any that having heretofore taken vpon him, or them, the order of Priesthood, or of a Deacon, hath since relinquished the same, and betaken himselfe to the course of life of a Lay-man neglecting his vocation, contrary to the 76. Canon.

32 Whether is the Minister noted or defamed, to have obtained his benefice by Symonie, or reputed to be an incontinent person, or doth hee table or lodge any such in his house or is he a common Drunkard or

a frequenter of Tavernes, Ale-houses, or other suspected places, a common Gamester, or player at Dice, or other unlawfull games, a common Swearer, or faulty in any other crime punishable by Ecclesiastical censures, whereby he is offensive and scandalous to his function and ministry?

33 Whether doth the Minister use the forme of Thankesgiving, to Women after their child birth, and whether hath he admitted any thereunto that was begotten with Child in Adultery, or Fornication, without Lycence of his Ordinary?

34 Whether doth the Minister baptize any children in any Basin or other vessell, then in the ordinary Font, being placed in the Church, according to the 81. Canon, or doth put any Basin into it?

35 Whether hath the Minister kept any Excommunication in his custody vnpublished against any of his Parishioners, aboue the space of 20 dayes next after the receipt thereof, without some lawfull certificate of the absolution of any such excommunicate person, or of some lawfull warrant for the stay of the Excommunication?

36 Whether hath the Minister admitted any excommunicate person to the holy Communion, before he hath received a certificate of the absolution of the same party. And whether have you permitted any excommunicate person, eyther of your owne Parish, or of any other Parish to heare Divine Service in your Parish Church, since the time you tooke upon you the Office of Church wardens within your said Parish: If yea, set downe the names of the same parties?

37 Whether hath your Minister absolved any excommunicate person or persons of your Parish, or of any other Parish within the Archdeaconry of Essex, without a speciall warrant in writing, vnder the hands of the Judge and Register of this Court, or one of them? If yea, what are the names of such person or persons which he hath so absolved?

Articles concerning the Church.

I

VV^ether haue you in your severall Churches and Chappels,
the last Booke of Constitutions or Canons Ecclesiastical,
for the Minister to reads once in every yeare?

2 Whether is there in your Church or Chappell, one parchment
Register Booke, provided for Christenings, Marriages, and Burials:
and whether is the same duely and exactly kept, according to the Con-
stitutions in that case provided: and whether are the Fathers and mo-
thers Christian names Registered therein?

3 Whether haue you the great Bible and Booke of Common prayer,
commanded by the late Kings Majesties authority onely to be vsed, and
the booke of Homilies: and whether haue you in your Church or Chap-
pell, a Font of stone set vp in the ancient vsuall place: a conuenient
and decent Communion Table set vp vnder the East wall and covered
with a Carpet of silke or some other decent stuffe, and a faire Linnen
cloth to lay thereon at the Communion time: and whether is there a
decent Rattle set before it, at which the people may kneele at the receiv-
ing of the holy Sacrament, at Marriages, Churchings, &c. Whether
are the tenne Commandements set upon the East end of your Church
or Chappell, where the people may best see and reade them, and other
sentences of holy Scripture, written on the walls likewise for the
same purpose?

4 Whether haue you a convenient Seat for the Minister to reade
Service in, together with a comely Pulpit set vp in a convenient place,
with a decent clothe or Cushion for the same: a comely large Surplesse,
a faire Communion Cup of Silver, and a cover agreeable for the same,
with all other things and Ornamenta necessary for the Celebrazation of,
Divine Service, and administration of the Sacraments, and a strong
Chest for the Almes of the poore, with thre lockes and keyes, and ano-
ther Chest for keeping of the Ornamenta of the Church and Register
Booke?

5 How many Bells are there at this present hanging in the Belfrey
of your Parish Church, and how many haue there beeene heretofore?
Whether any of your said Bells haue beeene taken downe and sold, or
made away: and what other Church goods are now wanting in your
Church?

6 Whether are your Church or Chappels with the Chancels there-

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of, and your personage or Vicarage house, and all other housing thereto belonging, in good reparations, and decently and comely kept, as well within as without : the seates well maintained, your Church yard wel fenced and kept without abuse, according to the 85. Canon : If not, then through whose default, and what the defets are ?

7 Whether doe any with hold the stocke of the Church, or any goods or other things given to god and charitable uses ? All which are to be presented, according to the Canons, vnder the title of things appertaining to Churches ?

Articles concerning Schoole-masters.

I

VWhether is the Schoole-master or Schoolmasters within your Parish openly or privately, in any Noble or Gentlemans house, or in any other place, of good and sincere Religion, life, and conversation, and diligent in the teaching and bringing vp of youth : and whether haue they beene examined, allowed, and licensed for Schoole-masters by the Ordinary in that behalfe, and how many severall Schoolmasters haue you, and what be their names ?

2 Whether doth your Schoolemaster or Schoole-masters themselves receiue the holy Communion as often as they ought to doe, and whether doe all their schollers that be of age sufficient, and of capacity, to receive the Lords Supper, come to the communion either in your Church or where their parents dwelle, once every yéare, and be diligent to heare the common Prayer.

3 Whether doth the Schoole-master or Schoolmasters either private or publike, teach their Schollers the Catechisme, authorized by publike authority, at least once every weeke, or doe they teach any other Catechisme, and what Catechisme it is that they so teach ?

4 Whether is your Schoole-master or Schoole-masters, or any of them knowne or suspected to reade unto their Schollers priuately, any unlawfull Bookes, or privately to instruct them in their young yéeres either in Roman principles of superstition, disobedience, or contempt of his Majestye, and his Lawes Ecclesiastical by publike authority allowed ?

5 What Recusant Baptists are there in your Parish : and whether doe they or any of them keepe any Schoole-master in their house which commeth not to Church to heare Divine Service, and receive the communion : what is his name, and how long hath he taught ?

6 Whether

6 Whether the Schoole-master or Schoole-masters within your parish, doe teach his or their Schollers any other Grammer, then that which is called the Kings Grammer, set forth by the authority of King Henry the 8. teaching the prescript forme thereof, whereby their Schollers may perfectly understand their Grammer Rules and Constructions?

Articles concerning the Parishioners, and other of the Laity.

I

VV^ether is there any within your Parish, that hath or doth impugne the Kings Majesties Supremacy and Authority in causes Ecclesiasticall, or doth any way, or in any part impeach the same, being reserved to the Crowne by the Lawes of the Realme established in that behalfe?

2 Whether is there any in your parish, that denys by the Church of England by law established under the Kings most excellent Majesty, to be a true and Apostolicall Church?

3 Whether is there any in your parish, that doe impugne any of the Articles of Religion, agreed vpon in Anno 1562, and established in the Church of England?

4 Whether is there any in your parish, that doe impugne and speake against the Rites and Ceremonies established in the Church of England, or the lawfull use of them?

5 Whether is there any in your parish, that doe impugne the government of the Church of England under the Kings most excellent Majesty by Arch-bishops, Bishops, Arch-deacons, Deanes, and the rest that beare Office in the same?

6 Whether is there any in your parish, that impugne the forme of consecration and ordaining of Arch-bishops, Bishops, Priests, or Deacons, affirming, that the same is repugnant to the word of God: or that they, who are so ordered in the same forme, are not lawfully ordained?

7 Whether is there any in your parish, that doth hold or frequent any Conventicles, or private meetings, and there doe conferre or agree vpon any private Orders, others then such as are by the Canons set forth by publike authority, to bee by them, or any others in Church government observed?

8 Whether haue any persons larked or suppled in Tauernes or Ale-houses vpon Sundayes, or other Holidaies, or vsed his, or their manuall craft,

craft, trade, or mystery, or any bodily labour, or kept their shops open upon the said dayes, or any of them, especially in the time of Divins Service?

9 Whether hath any person in your Parish quarelled, stricken, or vsed any violence vnto, or with your Minister, or any other, in the Church or church-yard, or vsed himselfe disorderly in the Church, by filthy and prophane talke, or any other rude and immodest behaviour?

10 Whether is that due reverence and humble submision vsed within your Church or chappell in the time of Divine Service and sermon, namely, that no man presume to cover his head, and likewise that due and lowly Reverence be done by all persons present when the Lord Jesus is mentioned. And whether doth every one in the Church or Chappell, reverently behauie himselfe there in the time of Divine Service and sermon?

11 Whether doe the Church-wardens and Quest-men, every Sunday and holiday diligently search, who absente themselves from Church or whether doe they suffer any to abide in the Church-porch, or church-yard in the time of common Prayer or Sermon?

12 Whether doe the Church-wardens provide against every Communion, with the aduice of the Minister, a sufficient quantity of fine white Bread, and of god and wholesome Wine, so the number of the Communicants that shall receive, and is it brought in a cleane and swaet standing pot of Silver, or other cleane mettall.

13 Whether haue any in your Parish bee ne Godfathers or Godmothers to their owne Children; or whether haue the Ministers, or any Godfathers or Godmothers vsed, any other forme, answer, or speech in Baptisme, then is in the Booke of Common Prayer appointed, or whether are any which haue not communicated, admitted to be Godfathers or Godmothers, contrary to the 29 Canon?

14 Whether is there any in your Parish, that doe refuse to have their Children baptiz'd, or themselves to receive the Communion at the hands of the Minister, because he is no Preacher?

15 Whether doe all Fathers, Mothers, Masters and Mistresses, cause their Children, servants, and Apprentices, to come to the Catechisme vpon the Sundayes and Holdayes, before Evening prayer, to heare, and to be instructed and taught therethin?

16 Whether haue you, or your predecessors Church-wardens, suffered any playes, Feasts, Banquets, Church-Ales, Dytakings, tem-
porall

porall Courts, or Leets, Lay Juries, Musters, or any other prophane usages to be kept in your Church, Chappell, or Church-yard, contrary to the 88. Canon?

17 Whether doe any of the Inhabitants within your Parish, entertaine within their house, any sojourners, lodgers, or any common resorters to their Guests, who refuse to frequent Divine Service, or refuse the holy Communion, as aforesaid, what be their names, and of what quality or condition are they?

18 Whether are any Romish Recusants of insolent behaviour, not without publike offence, or doe boldly basse themselves in seducing, or withdrawing others, eyther abroad, or in their owne families, by instructing their children in Roman Religion, or by refusing to entertaine any, especially in place of greatest service or trust, but such as concurre with them in opinion of Religion, and what bee their names that doe so?

19 How long have the Recusants obstinately abstained eyther from Divine Service, or from Communion?

20 What persons aforesaid within your Parish eyther for the offence aforesaid, or any other contumacy or crime, doe remaine Excommunicated? What be their names, and for what cause and how long have they so stod Excommunicated?

21 Whether were you the Church-wardens and Queenmen chosen by the consent of the Minister and Parishioners in Easter wāke, according unto the 89. and 90. Canons? And whether haue the Church-wardens before you given vp a just account for their time, and delivered to you their successors, whatsoever money or other things of right belonging to the Church, which was in their hands, according to the 89 Canon?

22 Whether doe all persons aboue the age of sixtene yeres, resort to heare Divine Service vpon Sundayes and Holidyest. And whether hath each one of your Parishioners (being aboue the age of sixteen yeres, as aforesaid) received the Holy Communion thrice this last yere, chiesely once at Easter, in your Parish Church knelling? If no, then you shall present their names whiche haue not so done.

23 Whether haue you a fit Parish clarke aged 20. yeres at the least, of honest conversation, and sufficient for reading and writing? and whether are his and the Sextons wages paid without fraud according to the most ancient custome of your parish? If not, then by whom

is he so defrauded and denied? And whether he be chosen by the Person
or Vicar: or by whom, according to the 91. Canon?

24 Whether doth your Clarke or Sexton keepe the Church cleane,
the doores locked: is any thing lost or spoyled through his default: or
doth he (when any is passing out of this life) neglect to tolle the Bell,
having notice thereof.

25 Whether haue any in your Parish bene married within the pro-
hibited degrees forbidden by Law, and expressed in a certaine Table
published by authority in Anno 1563. If yea, then you shall present
their names. And whether haue you the said Table publikely set vp in
your Church, and fastened to some convenient place.

26 Whether doth any heretofore divorced, or married, and not di-
vorced, keepe company as man and wife, with any other man or wo-
man, then with the person that he or she was married unto, and what
be their names; If the parties now so living together, say that they be
married, when and where were they married: and how long haue they
so continued together?

27 Whether haue you in your parish, to your knowledge, or by com-
mon fame and report, any who haue committed Adultery, Fornication,
or Incest, or any Bawdes, Harbourers or Receivers of such persons
or publikely suspected thereof, which haue not bene publikely punished
to your knowledge? If yea, then with whom? And whether are there
any whiche are by common fame and report reputed, and taken to bee
common Drunkards. Blasphemers of Gods holy Name, common and
usuall Swearers, filthy Speakers, Raylers, Sowers of discord a-
mong their Neighbours. Usurers contrary to the Statute made in the
seauen and thirtieth yere of King Henry the eight, Symoniacall per-
sons, Fighters, Brawlers, or quarrelers in the Church or Church-
yard? You shall not sayle to present their names.

28 Whether haue any in your Parish received, or harboured any
woman begotten with Child out of wedlocke, and suffered them againe
to depart without penance first inflicted upon them by the Ordinary?
You shall truly present as well the party harbouring as harboured, and
who is suspected to haue committed incontinency with her?

29 Whether any person or persons, suspected or detected heretofore
of incontinencie, or any therfore departing out of your Parish for a
season, is now returned againe: or in what place else is he or she now
abiding to your knowledge, or as you haue heard: you shall not faile to
present the trueth in that behalfe?

30 Whether there bee any person or persons Ecclesiastical or Temporall within your parish, or else where within the Diocese, that have retained and kept in their custody, or that read, sell, utter, disperse, carry or deliver to others, any English or Latine Bookes, or Libels, set forth or Printed, eyther on this side or beyond the Seas, by the Roman party or other Sectaries against the Kings Supremacy in causes Ecclesiastical, or tending to Roman or Puritan recusancie, or any other Refractory Sect, error, or Heresie, against true Religion, and Catholike doctrine, now publikely professed in this Church, or the government, or discipline of the Church of England, now within this Realme received and established by common authority, that you know, or have heard of, what their names or surnames are?

31 Whether any of your Parishioners, having a Preacher to their Rector, Vicar, or Curate, doe absent themselves from his Sermons, and resort to another place to heare other Preachers?

32 Whether there be any Anne-keepers, Ale-wives, Victuallers, or Tiplers, that suffer, or doe admit any person or persons into their houses, to eat, drinke, or play at Dice, Cards, Tables, Bowles, or such like Games, in the time of Common Prayer or Sermon, on Sundayes, or Holydapes: or any Butchers or other, that commonly use to sell meate or other things in the time of common Prayer, preaching, or reading of Homilies: and whether in any Faires or common Markets there be shewing of any wares before Solemne Prayer be done? And whether any markets or selling of wares bee used or suffered in any Church-yards by common Pack-men and Pedlers going about, or any Butchers?

33 Whether the Minister or Church-wardens, or any of the Parish, without the consent or privyty of the Ordinary, haue caused any to doe Penance, or to be punished eyther openly, or otherwise, by any Vestry meeting, or have taken money for any crime punishable by the Ecclesiastical Lawes onely, and what be the names of the parties that have beene so punished, and in what manner?

34 Whether there be any in your Parish, who will come to heare the Sermon, but will not come to the publike Prayer, making a schisme or division betwene the use of publike prayer and preaching? And whether there be any, who being present at publike Prayer, doe not devoutly and humbly kneele vpon their knees, at such times as by the Booke of Common Prayer they are appointed: To wit, when they make

make a Generall confession of their sinnes : when all Prayers and Collects are read, in the time of the Letany ; when the Tenne Com- mandements are read ; and at the receiving of the holy Communion, &c. And what be their names that have at any time shewed them-selves vndutifull and vniuerterent in that behalfe ?

35 Whether there bee any married women within your Parish, which after Child-birth, refuse, contemne, or neglect to come to the Church, to give God thankes for their safe delivery, and to have the Prayers publikely appointed in that behalfe by the Booke of Common prayer ? And whether are they veyled with a faire white vesse of Linnen cloath, and accompanied with some of the honest Wives of the Parish, according to the ancient custome of our Church of Eng- land ?

36 Whether any within your Parish, doe resort into Barnes, Fields, Woods, private houses, &c. To heare expositions of Scrip- tures, or to haue conferences together, or that be drawers or persuaders of others to any such schismatycall Conventicles ?

37 Whether any doe keepe their Children unbaptized longer then is convenient, unlesse that it be for some urgent occasion ? And whe- ther any doe carry their Child or Children, from the Parish they are boorne in, to other Parishes to be Baptized, and so refuse their owne Parish, and to what other Parish ? Or doe bring strange Priests into their owne houses to Baptize their children privately, according to their owne fantasies ?

38 Whether doe you know or haue heard of any within your Pa- rish, that haue presumed to intermeddle with the goods and chattels of any dead person, not having authority from the Ordinary, either by proving the will of the deceased, or by procuring of Letters of Admi- nistration ?

39 Item, (setting downe the full summe of the Communicants within your Parish) you shall present every one who hath beeне de- fective at this Feast of Easter last past, in receiving the holy Commu- nion, vpon neglect, contempt, or any other pretence and excuse.

40 Whether doe you know of any other matter of Ecclesiastical cognizance worthy the presentment, in your judgement, heretofore in these Articles not expressed, which is fit to be reformed in Ecclesi- asticall censure ? If you doe, you shall likewise present the same by vertue of your Duties ?

41 Whether doe your Parishioners obserue and keepe holy the Ho-
ly and Festiuall dayes, which by the Lawes and Statutes of this Land
are commandied to be kept holy : and are set downe in the Booke of
common Prayer after the Kalender ?

42 Whether the fifth day of November be kept holy, and thankes-
gluing bæ made to God for the States happy deliverance, according to
the Ordinance in that behalfe ?

43 Lastly, you the Church-wardens are at the charge of your parish,
to provide a convenient large Sheet, and a white wand to bee had, and
kept within your Church or Vestry, to be vised at such times as Offen-
ders are censured for their grieuous and notorious crimes.

Immediately after Michaelmas next, there shall be a Synode holden,
where, and when the Clergy and Church-wardens are upon warning
gauen to appeare : at which time, the Church-wardens are to exhibite
a Bill of Presentment to the Articles aforesaid, and then they shall ex-
hibite no Bill of Presentment to the aforesaid Articles, vntill the next
Visitation following : but if there shall be just cause to present any per-
sons, the Church-wardens may at any time make Presentments, and
bring the same into the Registry. And at the delivery of your Present-
ment, you shall set downe in the latter end thereof, the Names of such
as haue beene buried within your Parish, for the space of a quarter of a
yeare last past, before the date of your said Bill, being Men, Maides,
or Widewes.

Articles to be enquired of by the Minister, Church-wardens and Side-
men of every Parish, within the Arch-deaconry of Essex, accor-
ding to the speciall direction of certaine Letters heretofore sent to
the Lord Bishop of London, from the right Honourable the Lords of
the Privie Councell.

In primis, Whether there be any in your parish, either Parishioners,
Sojourners, or such as bee late come out of their Countries into your
parish, which doe refuse to come to Divine Service to their Parish-
Church, or else where : and what be their names, and surnames, and
how long they haue refused so to doe ?

2 Item, How many of their wiues and children aboue the age of six-
teeue yeres, seruants, and other sojourners abiding in their houses, doe
likewise refuse so to doe : and what be their Names, and surnames, and
how long haue they refusid so to doe ?

ARTICLES CONCERNING THE CLERGIE.

3 Item, Whether there be any in your Parish which bee suspected to haue bee ne reconciled to the Roman Religion, or to haue bee abfolvd or any that procured or counsellel thereunto : and what be their names, and surnames ?

4 Item, Whether there be any in your Parish which be suspected to bee Massing Priests, Reconcilers, Jesuites, Seminaries, or other persons whch have received any Orders or authority from the Romish Church, to vse the like : and what be their names, and surnames ?

5 Item, Whether there be any Schole-masters within your parish, which doe not bring vp their Pouth in the Religion now professed, or be not themselves diligent in repairing to Divine Service, or bringing their Schollers to it ?

Articles concerning Parishioners.

In every Parish where any manner of person dwelleth or sojourneth which refuseth to goe to some Church to heare Divine Service, the Minister and Church-wardens of that Parish are commanded every Moneth from henceforth to goe to every such person with two or thre honest witnessses, and before those witnessses to require every such person to repaire to the Church to heare Divine Service: and the said Minister and Church-wardens are commanded to send a Certificate in writing signed with the hands, markes, and Seales of the said Minister, Church-wardens, and Witnessses, to their Arch-deacon, alwayes on the tenth day before Midsummer day: and on the tenth day before Christmas day: So, as returne of such certificate be made in time to the Custos Rotulorum , at every Assizes next ensuing those Feasts, testifying as well the manner and time of their admonishments of such Recusants whatsoeuer they be, as their answers: And when and whither they went to Church every Moneth, after such admonition given to them, as aforesaid: Or whether any such person hath wilfully withdrawne from taking or vnderstanding such admonition : and also declaring the names, surnames, and abiding places of every one that shall offend in any part or clause of the aboue written Articles: This every Minister and Church-warden, is straitly charged to shew his diligence in, and effectually to do, as they and every of them shall and will answer to the contrary, at their perils.



To the ffeue Articles aforesaid touching the Recusants.

YOU shall bring your Presentment into the Registry of the Arch-deacon of *Essex*, tenne dayes before Midsummer day, and tenne dayes before Christmas day, specifying the proper and surname, title, and addition of every person presented, and how many Moneths they have refused to come to Divine Service, to their Parish Church, or else-where, before the day of making your Presentment.

Instructions for the Ministers, and Church-wardens, of the severall Parishes within the Arch-deaconry of *Essex*.

- 1 **T**HAT his Majesties Declaration published Anno Dom. 1628. before the Articles of Religion, for settling all questions in difference, be strictly observed.
- 2 **T**HAT speciall care he had concerning Lecturers in every Parish for whom these directions ensuing are to be followed.
 - 1 **F**irst, that in all Parishes, the afternoones Sermons be turned into Catechizing by Question and answer, where, and whensover there is no great cause apparent, to breake this ancient and profitable Order.
 - 2 **T**HAT every Lecturer doe reade Divine Service according to the Liturgie, Printed by authority, in his Surplice, and Hood, before the Lecture.
 - 3 **T**HAT where any Lecture is set vp in a Market Towne, the same be read by a company of Graue and Orthodoxe Divines, neare adjoyning in the same Diocesse, and that they preach in Gowns, and not in Cloakes.
- 4 **T**HAT

4 That if a Corporation doe maintaine a single Lecturer, hee be not suffered to Preach, till he proesse his willingnesse to take vpon him a living with Cure of Soules, within that Incorporation, and that he doe actually take such Benefice, or Cure, so soone as it shall be fairely procured for him.

5 That the Minister and Church-wardens in every Parish, or one of them doe by writing, vnder his or their owne hands, certifie unto the Arch-deacon of Essex, or his Officiale, (at every Visitation and Synode) the Christian and surnames of every Lecturer in their Parishes, and the place where he Preacheth, (whether exempt or not exempt) together with his qualitie and degree.

4 That they doe in like manner, certifie the names of all such men as being not qualified by Law, doe keepe Chaplaines in their houses.

5 That they doe further certifie the Names of all such, as absent themselves from, or are negligent in comming to Divine Service, as well Prayers, as Catechizings and Sermons.

6 That the Ministers and Church-wardens of every Parish successively, doe keepe a severall Copy of these Instructions by them, whereby they may be the better informed of their duty and that at every Visitation and Synode, they shall present all such persons as have disobeyed these Instructions, that according to his Majesties pleasure, such as doe conforme, may be encouraged, and such as are refractoryes, may be punished.

EDWARD LAYFIELD, Arch-deacon of Essex.

FINIS.



